

so far to find him this gospel message which helped him very much, etc., etc. And now the Korean Christian takes my hand in both of his, affectionately squeezes it and pats it, tells again his gratitude and then is followed by another and so it goes.

One cannot but be drawn to such a people, so simple hearted and kindly, so teachable, and when taught so earnest in their Christian life.

At five o'clock we had an English service of missionaries and their families, which I was asked to address.

Monday morning we visited the academy and the hospital, two splendid institutions, capable of working out with the church the transformation and regeneration of Taiku, but both of them greatly in need of more adequate equipment. Mr. Adams was not far wrong when he said "I know of no place where the Christian man can find better gilt edged investments for the Kingdom than right here." Oh, what a hold the Christian physician here can get upon the hearts of his people. We saw a poor boy with a tubercular ankle, whose father had carried him a hundred miles on his own back in a jiggy that Dr. Johnson might operate. His splendid work is not only healing the bodies of these poor people but leading them into the light, the true light which lighteth every man that cometh into the world.

At one we left Taiku for Seoul, arriving here at eight p. m., but Seoul is a long story and I will tell you that next time.

#### LETTER FROM REV. MINOT C. MORGAN.

Korea and Manchuria. (1908)

Dairen, (Dalny), Manchuria, Sept. 30.

My last letter brought the story of our wanderings as far as Seoul, and a delightfully interesting city it is. It is a town of about 300,000 inhabitants and the capital of the Empire. Hither it was, to the very center of the Hermit Kingdom, that the missionaries of our church came in 1884, and here, undismayed by danger and disease and opposition and the slowness of the work, they labored through the early years, and here unspoiled by the phenomenal success of the work in later years they are laboring today, except that goodly number who have finished their course and received their crown.

The very evening that we arrived, September 21, we were given illustration of the many blessings which Christian missions have brought to Korea, for Dr. Hirst who met us at the station, and at whose hospitable home we were entertained during our stay in the city, took us at once to a Korean feast in honor of the capping of two Korean nurses, by the nurses' training school of which Miss Shields is the head. In two adjoining rooms were two low tables, a couple of young Korean doctors and some of their male

assistants seated about one, and the nurses seated about the other. If you could see, as I have seen, the unspeakable disease-breeding fifth of Korea, as it was and is when untouched by Christian influence, you would realize what an inestimable boon to these poor people, this trained corps of doctors and nurses will be. Our heroic missionary doctors and nurses deserve high praise indeed for turning out such a product from the apparently unpromising Korean lump, for they have done their work *denovo*.

But, for some strange reason, the regeneration of the Korean's heart and mind has not reached his gustatory nerve, otherwise he never could have gotten any fun of that Korean feast or any other of its kind, for the stuff which is served up for food is bad, inexcusably bad, ridiculously bad, preposterously bad. My long and varied experience in the Christian ministry (before reaching Summit, of course) has taught me the art of eating almost anything under the sun for politeness sake and "asking no questions for conscience sake," but that Korean feast was my undoing. The vermicelli a la hair oil and rice a la mud, were too much for me. My inner organs as a unit, pronounced so imperative a veto, that I saw it was no use, and I grabbed a fine looking peach and began eating it for that seemed my only possibility of getting into the game at all. The peach with its fair exterior was green as grass inside, but the fate of Johnie Jones and his sister, Sue, seemed far less terrible than taking another Korean mouthful, so I munched away at my emerald peach regardless of the morrow, being convinced that sufficient unto the day was the evil thereof. I learned at the hospital that the Shafers were present at the last nurse capping festivities at Seoul. I am curious to know whether they also had a feast of Korean dainties, and furthermore whether the medical authorities of Seoul keep a few embryonic nurses on tap for the special delectation of emissaries of the Central Presbyterian church of Summit.

The next morning, we went to prayers in the hospital, led by a Korean evangelist and then inspected the building, (the gift of that large-hearted and long-pursed Presbyterian elder, Mr. Severance) and its work. It filled us with enthusiasm. God bless the doctors of Korea (and their brethren in a certain city, county of Union, State of New Jersey, of which I am very fond) for all their life saving and health restoring and disease preventing labors of love.

Our next call was upon the Rev. James S. Gale, D. D., author of the "Vanguard" and other books. He is one of the Lord's noblemen, big and courageous, with a fine mind and a great heart. I was glad to find him not only the beloved pastor of a great host of Koreans, but the honored friend of the foreign colony as well. An American, by no means a mission-

ary, whom I met in Manchuria said of him "Gale is all to the good." He spoke at a missionary dinner at the Y. M. C. A. in Summit once. Do you remember him? I was captivated by him then, I love him now. Wednesday evening we attended prayer meeting in his church. There were six hundred present, and this is only one of a number of churches in Seoul. Six hundred, think of it, ruminate about it, ask yourself what it means. I will tell you what it means. It means that Christianity looms large to these simple Koreans. It is the whole thing, and they know it. It has brought them out of the bondage

of devil worship into the glorious liberty of the sons of God. Their love for Christ is the strongest impelling power in their lives and the services of His church are literally their chief delight, and as they come, the whole congregation comes, comes to prayer meeting, comes to Sunday school, comes to church twice on Sunday, and how they listen when they do come. Father and I both preached to them that Wednesday night, Dr. Gale acting as our interpreter, and then a lot of them flocked about us to shake hands, and he introduced, and tell us they were glad to receive our message and were rejoicing in the truth.

An old elder in that church, a Korean, is one of the most remarkable Chinese scholars in the Empire. To Chinese and Koreans alike such learning carries with it the highest social distinction, but this old man counting his social position but loss, that he may gain Christ, is now spending his whole time as an expounder of Christianity to the many who come to his house to inquire more perfectly concerning the way of life. He led in prayer at the meeting, and though I could not understand his words, I could not mistake the fervency of his voice.

Of the many interesting sights which we saw in that city with its present intermingling of east and west, of ancient and modern, I have time to mention just one thing, and that is the Young Men's Christian Association. I had a letter of introduction from Mr. Andersen to Mr. Frank M. Brockman, the secretary, a younger brother of Mr. Fletcher Brockman, whose captivating and inspiring address on the "Literati of China" many of you heard at the annual Y. M. C. A. dinner a few years ago, and he was especially attentive to us during our stay in Seoul. He took us one morning to the chapel service of the Educational Department of the Y. M. C. A. and I had the privilege of addressing about one hundred and fifty fine, ambitious young Koreans, through a Korean interpreter. The splendid new building of the Y. M. C. A., the gift of Mr. John Wau-maker, is nearing completion. They hope to enter it in December. Meantime they are doing their best in the former abode of an ex-nobleman of Korea. In spite of the fact that it is a miserable rainshackle one-story affair,

the association is doing a great work, and will be even more affective in its new abode. In the face of so much anti-Japanese feeling on the part of the Koreans (and much of it deserved) I was glad to find the Christian Japanese so deeply interested in this work. Two of the devoted teachers in the educational department are Japanese, and it was in the new Y. M. C. A. building that I met Judge Watanabe, Japanese chief justice of Korea, and Presbyterian elder, and Y. M. C. A. director, and president of a Japanese Y. M. C. A.

But I must hasten on, for our greatest experiences in Korea are yet to follow, namely, our Sunday in Pyeng Yang. Look it up in your atlases and you will find that it is situated one hundred and twenty-five miles north-west of Seoul, on the splendid Taitong river, fifty miles from the Yellow Sea. It is a town of vast antiquity, with two ancient walls, one above six hundred years old, and other dating from the days of King Kija, three thousand years ago. It is the old northern capital and has a population now of about sixty thousand. Here the Japanese whipped the Chinese in the war of fourteen years ago. Dr. J. Hunter Wells, who spoke in our church a few years ago, and who entertained the Shafers when they were here, took us for a delightful walk on Saturday through the gate from which the Chinese with their helpless umbrellas had sallied forth against the Japanese guns, and out to Peonie Hill for a glorious view and back to the hospital (Praise God for another fine medical work). But the culmination of our delightful sojourn was the church services of Sunday. The Rev. Graham Lee, a former Princeton Glee Club man, of the class of '89 (made illustrations by Robert E. Speer and George E. Gillespie and John R. Todd, et al.) called for us at nine a. m. and took us the round of a half dozen or more Sunday schools (it's the regular thing for all Christians to go to Sunday school in Pyeng Yang, you know), and then to the eleven o'clock service for women in the central church. The building seats almost fourteen hundred I believe, but that is far too small for its congregation, even though four or five other churches have sprung from it. So, as in Taiku, the men and women meet separately. Well, at eleven it was the women's turn and more than a thousand were present. Pastor Kim, a native Korean, presided, and by the way his ordination and installation, the first in Korea, took place about a year ago, when Dr. Moffett and Mr. Lee, who from the beginning had acted as co-pastors of the church, turned over the reins of government to the native pastor and session, so that now the greatest church on the mission field is not only self-supporting but self-governing. The assistant pastor preached a first rate sermon, well thought out and earnestly presented, and then I gave them another dose, Mr. Lee acting as my interpreter.

At two p. m. we were back at church for the men's service. It was full, about fourteen hundred present. Think of it, a total of at least twenty-four hundred, and this in a town which was wholly and unanimously heathen only fourteen years ago, with a reputation of being the worst town in Korea. Speaking of congregations, my impression is that the Fifth Avenue Presbyterian church of New York seats only twenty-two hundred. Well, it certainly was a wonderful sight to look upon, that great throng of Korean men, and a wonderful privilege which my father had in preaching to them with Dr. Moffett (Pyeng Yang's pioneer) as his interpreter. After service we walked back through a business street just to see the number of closed shops. Every man who is not a Christian of course has his shop open. Many were closed.

On one of these streets Dr. Moffett was stoned not long after he came to Pyeng Yang. The man who stoned him has become the first foreign missionary of the Korean church. He is supported wholly by the Koreans, and sent by them to work among the natives of Quelpart Island, south of Korea.

A four p. m. I had the privilege of addressing all the Presbyterian and Methodist missionaries and their families at a union service. Dr. Wells presided and Mr. Lee led the singing as he had also at the men's meeting at Central church, and he did it well.

Next morning, Monday, we were up at four a. m. Please bear each of these facts distinctly in mind and underscore them in your memory. The hour, four a. m., the day, of all days in the week for a preacher to be up early, Monday. The preacher, I. Well, it was worth it. We had breakfast at 4.30 and at five the cavalcade started. Father in a chair borne by four Korean coolies, our baggage in "jiggies" on the backs of other coolies, and I walking. All of us aimed for the station three miles distant. We passed the huge brick Japanese barracks, built since the war, and decidedly significant, and then the old wall, which Kija built three thousand years ago, antiquity and modernity slapped right up against each other as one so often sees it in the east today. After a necessarily deliberate buying of tickets and checking of baggage, steamed out of Pyeng Yang, on a train half freight and half passenger (you may imagine its rate) headed for Manchuria. About 2.30 p. m. we arrived at New Wiju, Korea, and a little ferry-boat took us across the famous Yalu river to Antung on the Manchurian side.

And so our sojourn in Korea came to an end. What a wonderful experience it was. One of the most remarkable in my whole life.

I cannot look back to that Sunday in Taiku and that Wednesday in Seoul, and that Sunday in Pyeng Yang, without the deepest enthusiasm and ecstasy. Wonderful in the power of the Korean church to fortify and

faith. And as I think of it all again, I am the more profoundly grateful to my beloved church at home, who have made it possible for me to see and enjoy so much of the greatest work in all the world—the work of bringing all the world to the feet of our blessed Master, and leading all men into the life which is in Christ Jesus, our Lord. We are a long way from home now, away over here on the other side of the earth, but we are nearer together, I doubt not, than ever before in the fervent daily prayer for each other which unites us at our Father's throne. I never prayed more earnestly for you all and for those who minister to you in my absence than I do each day of this wonderful journey, and I have had a deeper consciousness of being upheld and guided by your daily prayer for me. God bless you.

#### MANCHURIA.

Our experiences in Manchuria have been totally different from Korea, but delightfully interesting nevertheless. At Antung, Mr. L. S. Palen, Commissioner of Customs in the employ of the Chinese Government, an American, and a Cornell 1900 man, to whom we had a letter of introduction from Dr. Gale of Seoul, welcomed us most cordially and took us to his home. And what, pray, do you suppose his home is? A Chinese Temple. Of all the weird places in the world to pitch one's tent, this certainly takes the bun. Of half a dozen or more hobgoblin bedecked buildings within the temple enclosure, Mr. Palen occupies two. It was lots of fun to go to sleep in such a place, with the fond expectation of witnessing a promenade ball of heathen gods and goddesses, to say nothing of those squint-eyed devils that guard the gates. But alas! alas! this was the day that I had gotten up at four a. m. and so I slept through the whole night and missed the show.

Next morning we were off again at six a. m., father in that instrument of torture drawn by three mules, and known as a Peking cart, and Mr. Palen and I walking. A glorious day, magnificent Manchurian air and a splendid sunrise.

After a nine mile walk in a northerly direction, we ascended a hill on which there was a Russian battery in 1904, and from which we had a perfect view of the scene of the famous battle of the Yalu, the first battle of the Russo-Japanese War. Apart from its historical interest, it was a glorious panorama that was spread out before us, there at the junction of the Aiho and Yalu rivers, beautiful valleys and splendid mountains as far as the horizon in all directions. It must have been a gallant charge which the Japanese made across the river by night and then up the steep ascent to this Russian battery on the hill near Chin Lien Ch'eng. As you remember, the Japs won out, and in the valley beyond caught six hundred fleeing Russians and took them prisoners.

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Vol IV Seoul Korea 15th October 1908

No 10

REPORT OF THE EDUCATIONAL INTERESTS COMMITTEE OF THE  
GENERAL COUNCIL.

The Committee has held several meetings, has held conferences with the American Consul General and enlisted the interest of both American and British Consuls General in the matter of the relation of our schools to the Government. Last November the Chairman prepared a detailed statement of the character and extent of our educational work and this was transmitted through the American Consul General to Prince Ito the Resident General and to the American Government's authorities.

In March the Committee held a meeting with all members present except Dr. Currell of the Australian Church and Mr. Robb of the Canadian Mission, Dr. Gale by request of Canadian Mission represented them on the Committee. Through the initiative of the American Consul General a conference of the Committee was arranged with the Acting Resident General, Viscount Sone and the Government Educational authorities. Rev. F. S. Curtis also by request sat with the Committee and attended the conferences rendering very great assistance by his knowledge of Japanese. At this conference the Committee was most courteously received, the Government authorities seeming to appreciate our assurances that we are seeking to bring our educational work into harmonious cooperation with the plans and regulations of the Government, while we in turn appreciated what seemed to us assurances that the Government would give due consideration to the work which we are doing and would grant recognition to our schools and their graduates where we reach or surpass the standard set by the Government, we of course claiming such recognition only in case we reach such a standard.

In the conference it was made clear that we expect to teach Christianity in all our schools and Viscount Sone's reply that "religion is perfectly free and should be left to each man's faith" simply reaffirmed the attitude of religious toleration which we had every reason to expect.

A memorandum of this Conference was prepared and sent to the American and British Consuls General and the Acting Resident-General. In this memorandum your Committee's statement of its desires as made to the Government is summarized as follows:—

1st.—In regard to the curricula of our schools we shall expect to maintain a standard equal to that of the Government Schools, Christianity of course being taught as the basis of morals and religion.

2nd.—We request such consideration from the Government as will place our schools and their graduates upon an equal footing with those of the Government schools, we of course expecting our schools to maintain a standard not inferior to that of the Government schools.

3rd.—In order to bring our schools into line with the Government regulations and plans we shall be glad to receive information as to the regulations and the curricula of the schools of the Government and we shall be ready to facilitate the Government in obtaining fullest information in regard to our schools and their plans.

Since this conference there has been no further communication with the Government. Last fall sub-committees were appointed to prepare curricula of study for the different grades of schools. Of these the Normal School curriculum only has been reported. It is presented herewith for consideration.

Following our conference with the authorities the Government recognized the principle which we had presented, in that it gave diplomas to the graduates of the Severance Hospital Medical College and it is believed that such recognition will continue to be granted.

Respectfully submitted,

SAMUEL A. MOFFETT,

Chairman.

1908

I know of many families who live almost wholly on millet, that they may have something to give toward the propagation of the Gospel of Christ.

#### TWO OLD LADY PREACHERS.

I had a visit the other day (July 28th) from two dear old grandmothers, one from Cho Wangi church, the other from the church on Tutoni Island. They said they had come in about ten miles, "just to see our pastor's face and have you pray with us," were their words. I wish you could have heard them tell me what they had been doing during the past 16 days of hot weather. The joy in their faces and the true humility in their voices combined with their enthusiasm in the Master's work were an inspiration to their pastor and his wife. They had been out on a missionary tour among heathen villages. They went because their hearts moved them to go and they paid all their own expenses. Because of their preaching or rather their "individual work for individuals," eight heathen women decided to burn their idols, to destroy the things they had used in sacrificing and to believe in Jesus. Their faces fairly shone as they told us their experiences of going from village to village and urging men and women to repent and believe on the true God and on Jesus Christ, His Son who died on Calvary's cross for all sinners who would accept Him. Grandmother Choi is 73 years old and grandmother Yi is 67. I asked these two zealous "young-old" soul winners how old they were and the older one answered for both. "I am eight years old," said grandmother Choi, "and grandmother Yi is twelve years of age." This was their age from their birth into the Kingdom they said. "Before that we were dead." How full of life and energy they were! They were.

#### BUBBLING OVER WITH ENTHUSIASM!

They had traveled in all from village to village, about 50 miles. They had suffered much from lack of food in three places and their feet were sore from the rubbing of their straw shoes as both of them are rather heavy on their feet. As I saw the sores on their feet, the tears came to my eyes. I had not suffered in such a way! How these two dear, sweet old grandmothers do love our Saviour. "We have been praying for you every day," they said. Grandmother Yi said before she left us, "Moksa (pastor, before the sun begins to peep up over these mountains every morning, I have a little talk with our Father about you and these churches.

# Our Missionaries in Korea

AND THEIR POST OFFICE ADDRESSES.

Mrs. Charles A. Clark,	Seoul.	Mrs. W. O. Johnson,	Taiku.	Mrs. Herbert E. Blair,	Syen Chuu.
Mrs. M. Willis Greenfield,	"	Mrs. Edward F. McFarland,	"	Miss M. Louise Chase,	" "
Miss Sarah Ann Heron,	"	Mrs. Chuse C. Sawtell,	"	Mrs. Stacey L. Roberts,	" "
Mrs. Jesse W. Hirst,	"	Mrs. W. M. Baird, <i>en route</i> ,	Pyeng Yang.	Mrs. Cyril Ross,	" "
Mrs. E. H. Miller,	"	Mrs. Chas. F. Bernheisel,	"	Miss Jennie Samuels,	" "
Mrs. A. A. Pieters,	"	Miss Margaret E. Best,	"	Mrs. A. M. Sharracks,	" "
Miss Escher L. Shields,	"	Mrs. Wu. N. Blair,	"	Mrs. Norman C. Whittemore,	" "
Miss Katherine Wambold,	"	Miss Alice M. Butts,	"	Mrs. Wu. B. Hunt,	Chal Ryong.
Mrs. Chas. H. Irwin,	Fusan	Mrs. S. A. Moffett,	"	Mrs. E. Wade Koons,	" "
Mrs. Walter E. Smith,	"	Mrs. Geo. S. McCune,	"	Mrs. Harry C. Whiting,	" "
Mrs. J. E. Adams,	Taiku.	Mrs. S. A. Moffett, M. D.,	"	Mrs. Fred'k S. Miller,	Chong Ju.
Mrs. Henry M. Bruen, <i>en route</i> ,	"	Mrs. W. L. Swallen,	"	Mrs. W. C. Purviance,	" "
Mrs. Walter C. Erdman,	"	Mrs. J. Innter Wells,	"		

RECENTS IN Korea, awaiting location: Miss Katharine McCune, Rev. and Mrs. Harry A. Rhodes, Rev. H. W. Lampe.

*En route* to join Korea Mission: Rev. W. C. Kerr, Ralph G. Mills, M. D., and Mrs. Mills, Rev. and Mrs. Ralph O. Reiner.

*In this country:* Mrs. O. R. Avison, Wooster, Ohio; Miss Mary B. Barrett, Kirksville, Mo.; Mrs. Chas. E. Sharp, Kent, Wash.; Miss Velma L. Snook, 111 E. Hempstead St., Fairfield, Iowa; Mrs. R. H. Sidbotham, Lapeer, Mich.; Mrs. A. G. Welton, Chambersburg, Pa.; Mrs. H. G. Underwood, M. D., 336 Wash. Ave., Brooklyn, N. Y.

For information concerning other Societies working in this field, consult Dr. Dennis' *Centennial Survey* and Beach's *Atlas of Protestant Missions*.

## Events in Korea Mission, 1908

Our Mission year closes July 1, in time to prepare reports for August Annual Meeting, so now, in June, is the time for closing some classes and tracing the year's work. In thinking over the past nine months I am struck with the number of events in our Mission which are both culminations and beginnings—culminations of years of preparatory work and beginnings under more thorough organization. These months have seen:

The organization of the Presbyterian Church of Korea.

Organization of the first Presbytery.

Ordination of first seven Koreans to the ministry.

Installation of first Korean pastors.

First graduations from Pyeng Yang College.

First graduations from Pyeng Yang Seminary for Women

First graduations from the Medical School in Seoul.

Current local events at Pyeng Yang include:

*The Normal class for men* now in session with an attendance of about two hundred. Some members of the class are old men in charge of country schools where they patiently study arithmetic by the side of teachers less than half their own age. All are put through a rigid course of discipline, so as to know how to carry out the same with their pupils.

*The Theological Seminary* with its enrollment of ninety-eight, is having a successful session. The new building is well under way, has a beautiful location and will be well adapted. It will be used also by the Bible Institute for Christian workers, inaugurated this year, and by the large training classes. The audi-

torium will seat about one thousand people.

*The ingathering into churches* both in city and country promises to be larger this year than ever before. Mr. Blair had a talk with his helpers, out in the country districts of which he is in charge, about a section where there had been comparatively little response to the gospel and, after a day of conference and prayer, forty-nine Christians offered to give ten days to traveling and preaching in that section. There proved to be just seven large villages, so seven workers went forth to work from each as a center. After the ten days of preaching, they reported a few more than one hundred new believers from the district which before was so unready to respond.

*Central Church*, here in the city, has been crowded all this year. Another building is greatly needed, as two successive services are necessary each Sabbath to admit the congregation. Demands upon Christians here are so great that we do not see how they can provide another large church at present.

I have charge of but a small part of the morning Bible School of Central Church, enrolling about one hundred and fifty women who are catechumens and new believers. After the special evangelistic campaign this winter I had a list of seventy new believers for this one department. The ingathering, at that time, of men and women in our four churches here was about five hundred.

*Alice Fish Moffett,*

(Mrs. S. A.)

unusual event became the energy for the evangelization of the nation by the Koreans themselves. By 1910, 1 per cent of the population was Protestant. The Japanese Protestant Church, with a longer history, has yet to achieve this figure. There were mission stations in every corner of Korea, and everywhere schools were created and medical work carried on along with pure evangelism. One important result of the missionaries' social outreach was that the Korean Christians came to see that they too should found Christian schools for their people. Many schools in Korea today claim a Christian, but not a mission, foundation due to the efforts of Korean Christians in this decade.

Much of the success of the Protestant churches in the first twenty-five years after the arrival of the missionaries was due to the association of Christianity with the 'progressive' West, and to the emphasis which the first generation of missionaries placed on the responsibility of local Christians for the growth and support of their churches. By the end of this first decade of the new century, the first seminaries had been founded, the first seminary graduates had graduated, and the first class of Korean ministers had been ordained. In 1908 all Protestant missionaries, except the High Church Anglicans, had agreed upon a comity arrangement dividing the peninsula into spheres of interest (see Fig. 17). A vote taken at the same time by the missionaries to create a united church was, sadly, rejected by the home churches in North America. Before the absorption of Korea into the Japanese Empire, the Protestant churches were thriving institutions supported and sustained locally and with the beginnings of an indigenous clergy. The churches also had the only complete system of Western-style education in Korea prior to the development of the Japanese government schools. The background was set for a bitter struggle between the church and the new colonial government.

2. THE CHURCH UNDER JAPANESE COLONIAL RULE

In the second decade of the twentieth century, Korean Christians began more and more to take a prominent place in the affairs of the church and in society as a whole. One indication of this prominence was the Conspiracy Trial of 1912. 124 persons were accused of attempting to assassinate the Governor-General,

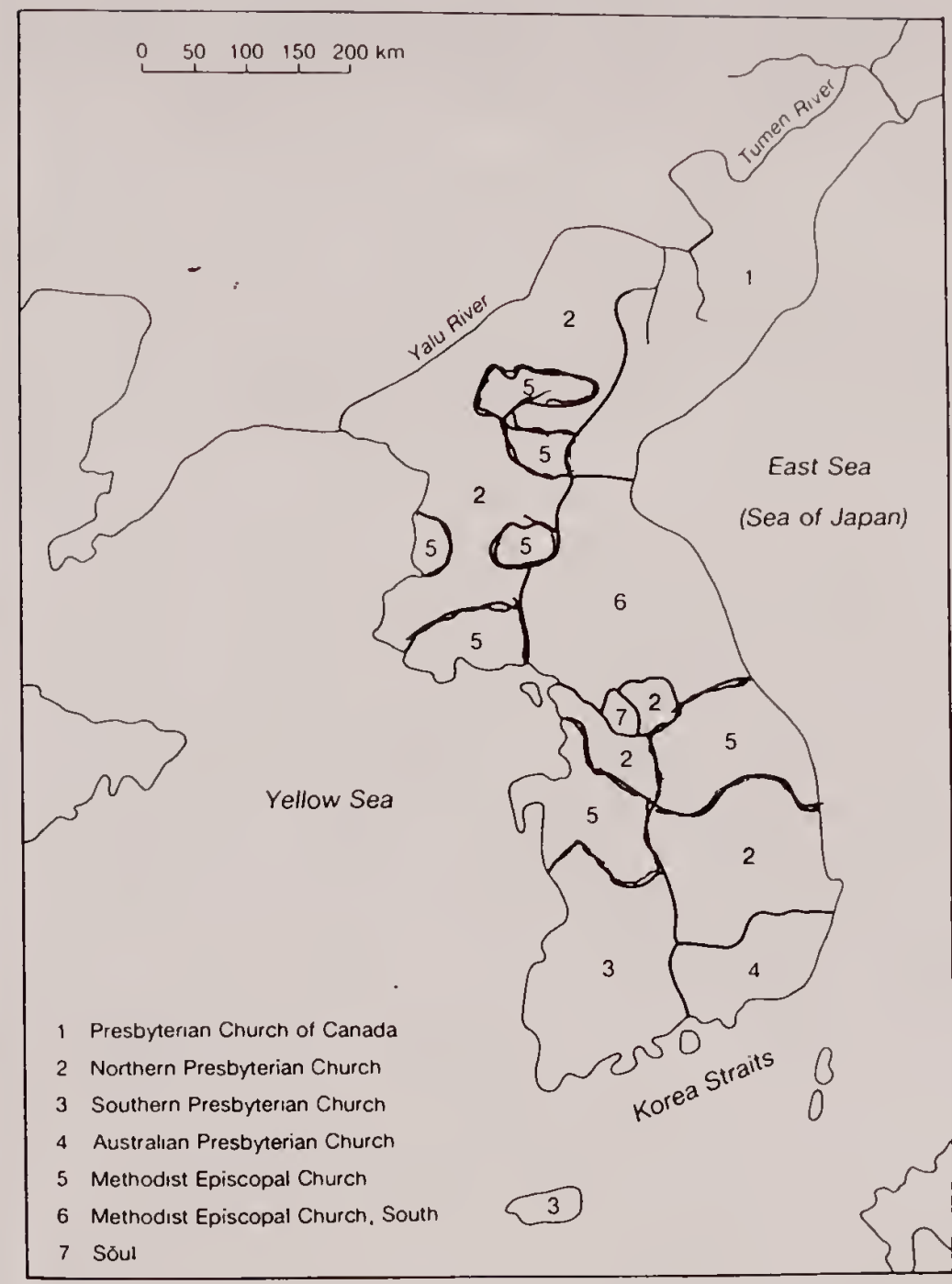


FIG. 17 Allocation of Protestant Missionary Work After Comity Agreement of 1908

1908

# Stylized Map of Kangkai City



08/ 72

Mollett Collection



(An article: *Three Pictures*. Stories regarding Dr. S.A. Moffett)

Picture 1:

About fifteen years ago a missionary was walking along the streets of Pyeng Yang, Korea to the inn where he was staying. People stared at him as he walked but no face among the hundreds he saw showed any signs of friendship or interest. Several young men were following him and some were servants from the Governor's quarters. One young man to show how smart he was picked up a rock and heaved it at the missionary. The aim was poor so no harm was done, but had the rock struck home there would have been no sympathy for the "foreign devil" in the hearts of the Koreans who looked on. The missionary paid no attention to the crowd or the rock. Soon the inn was reached and the young men dispersed laughing no doubt over how they had rocked the foreigner. The young man who threw the rock was named Yi Ki Pung.

Picture 2:

About twelve years ago a young Korean and his wife were baptized in a little town south of Pyeng Yang. The man soon died and the young widow, hardly more than a girl, went back to her parents who lived in the mountains of Kok San. The parents were heathen and when the young widow came home they saw an opportunity to make a few dollars so they sold her to become the concubine of a rich man. This was an unbearable fate for the young Christian widow so she tried to escape by fleeing. Pretending that she was demented, she clothed herself in ragged garments the better to act the part and started on her long journey to Wonsan where she heard there were Christians. She was unable to go far for tracers were sent out and she was soon found and brought back. Here the poor girl had to live until deliverance came from an unexpected quarter. One day her master was taken sick and his brother afraid he might die took the young woman, brought her to a Christian Church and asked the man in charge to keep her until called for. He did this because he wanted to sell her just as soon as his brother died and he brought her to the Church knowing Christians would not sell her. The woman stayed at the Church for a time and then concluded to go to another Church some distance away. Here she was found by a missionary on one of his regular trips. The leader of the group told her story and how also a band of roughs were planning to steal her some night. The poor woman plead that she might be taken to Pyeng Yang. The missionary was not in the habit of taking Korean women under his protection but the pathos of this case appealed to him so he took her to Pyeng Yang, gave her over to the care of his wife and for over three years she worked in his home and attended school when school was in session.

Picture 3:

On January 11<sup>th</sup>, 1908, a large audience gathered in the Central Presbyterian Church of Pyeng Yang to bid farewell to the first foreign missionary sent out by the Korean Presbyterian Church to the island of Quelpart [Cheju], south of Korea. The missionary made a short farewell address and then Mr. Kil, pastor of the Church, spoke and during his remarks said that this missionary must not be discouraged if he have rocks thrown at him by the Quelpart people "for" said Mr. Kil "remember how you threw rocks at the first Pyeng Yang missionaries!" And the missionary who was Mr. Yi Ki Pung sat with the tears running down his cheeks as Mr. Kil spoke. It was a meeting never to be forgotten by those who were present. The next morning My Yi with his wife, who was none other than the young woman who was rescued by the missionary, left for their future field of labor.

(Written by Rev. Graham Lee and forwarded to Dr. A.J. Brown by Mrs. S.A. Moffett)



The Membership of the Independent Korean Presbytery

## The Presbyterian Church in Korea

BY SAMUEL A. MOFFETT, D.D.

IN PYENG YANG on September 17, 1907, there were witnessed two interesting historical events. One was the organization of the Presbyterian Church in Korea, and the other was the ordination by the presbytery of the first seven men to become ministers of this church.

For twenty-three years the Presbyterian Church has been at work in Korea through the mission of our own branch. In 1839 the Australian Church started a mission at Fusan, which, though never large, has had a share in the work. In 1892 the Southern Presbyterian Church entered the field, settling in the southwestern provinces, where they have a strong mission. The last to come was the Canadian Presbyterian Church in 1898, which took over our Gusan station and established their mission in northeastern Korea.

### Four Missions Make One Church

These four Presbyterian missions have worked together in the formation of the Korean Presbyterian Church, which until this year, pending its formal organization as a church, was governed by the council of these missions. Under authority received from the General Assembly of the four churches, the council this year organized the church as one presbytery and thus constituted "The Presbyterian Church in Korea."

This church consists of 986 congregations or groups of believers meeting stately for public worship, there being thirty-eight fully organized churches, having ordained elders. The church has 17,890 communicants, 2,018 baptized children, and 21,482 catechumens enrolled, representing a Christian constituency of over 70,000 people. Last year it gave for all purposes Yen 94,227 (\$47,113).

The church adopted its own Confession of Faith and Form of Government, differing in only a few particulars from those of the Presbyterian Church in India. It adopted the Westminster Shorter Catechism as the catechism of the church. It then proceeded to the examination and ordination of the seven men who had completed the required course of theological study and who had for years been successfully at work as unordained evangelists ministering to the churches.

The church begins its separate independent existence as a distinctly missionary church, having appointed Rev. Yee Kee Pong, one of these newly ordained men, as a missionary to the island of Quelpart with its 100,000 inhabitants who are without the gospel. Mr. Yee with his wife and child is soon to start for Quelpart to establish a mission there, the whole Korean Church making a thank offering to be used by the committee of missions for the establishment and support of this missionary work. It is interesting to note that this man was one of those who stoned the writer in the streets of Pyeng Yang sixteen years ago.

Another of these men becomes the first installed pastor of the church, Rev. Kil Sun Chu having been installed by action of the

presbytery as pastor over the Central Presbyterian church in Pyeng Yang on October 30. This is the largest church in Korea, having a communicant membership of 1,076 and an enrollment of 385 catechumens. The Sabbath congregations number more than 2,000 in attendance, necessitating separate services for men and women, as the church can accommodate only about 1,500. It is a joy indeed to see this man of such great spiritual power the pastor of this church.

The other five men have been appointed by presbytery as temporary pastors over churches or co-pastors with missionaries in charge of circuits. Mr. Yang becomes co-pastor with Mr. Whittemore over the large church at Syen Chun and the churches of a country circuit. The Syen Chun church enrolls 1,533 in its Sabbath school. Mr. Saw, the oldest of the seven men and one of the earliest converts in Korea, was for many years associated with Dr. Underwood in the development of the well known work at Sorai in Whang Hai province. He becomes co-pastor with Mr. Sharp in charge of a large circuit in that province. Messrs. Pang, Han and Song have been given pastoral charge respectively over two, three and four churches in the country tributary to the Pyeng Yang station.

### Native Support for Native Ministry

These men are all supported by the Korean Church. They are the first graduates of "The Presbyterian Theological Seminary of Korea," located at Pyeng Yang, and their ordination to the ministry marks another stage in the development of the church. The organization of the presbytery and the ordination of these men places the government of the church upon the Koreans.

The presbytery began its existence with an attendance upon its first sessions of forty Korean ministers and elders and thirty-two foreign missionaries. There will soon be other Koreans to receive ordination, for this year there were eighty-one students for the ministry under instruction in the seminary. The next session will doubtless enroll more than one hundred, most of whom now spend a large part of the year in the active work as helpers, evangelists and colporteurs.

These first ministers have so markedly received the blessing of God upon their labors and have such insight into spiritual truth, that with such men to lead it, under the guidance of the Spirit of God, we need have no fear for the character of the church in Korea during these first years of its history.

It is a matter of interest and of thanksgiving that there has thus been added another member to the family of Presbyterian churches in the world. The purpose of the church is the speedy evangelization of all Korea, and the impression is made upon many who come into contact with this church that it is to become a great spiritual factor in the Far East. May the whole church unite in prayer for this newly established church in Korea and for its first ministers.

Pyeng Yang, Nov. 12, 1907.

# Opportunities for Investment —in Korea—

A New York financier in 1883 gave a check for \$6,000 to start the Mission in Korea. In a public meeting recently he announced that it was the best paying investment he had ever made.

Immediate Needs of the Field as Stated by the  
Board of Foreign Missions of the  
**PRESBYTERIAN CHURCH, U. S. A.**

—•••—  
**Missionaries**

Three Physicians  
Eleven Clergymen

Six Educators  
Six Lady Workers

Each married missionary represents an annual expenditure of at least \$2,000 for outfit, travel, salary, language teacher, furloughs and the enlarged work which he conducts. Assuming that the twenty men will be married and that the expenditure for a single woman will be one-half that of a family, this reinforcement will add to the permanent expenditure an annual charge of.....\$46,000

\*Of the above \$16,250

Twenty-nine residences for these new missionaries and for those already on the field as yet unprovided for, allowing one house for each family and one for three women, at \$3,000 each, \$87,000, of which \$1,865 had been provided .....\$85,135

Land for two of these residences—others provided for ..... 1,000

\*Of the above \$34,465

**Hospitals**

At Kangkei: Building and Equipment..... \$\*5,000  
At Chongju: Building and Equipment..... \*5,000  
At Wonju: Building and Equipment..... 5,000

**Educational Buildings**

**AT SEOUL**

Boys' Academy: Dormitory..... \$6,000  
Science Building..... 7,500  
Laboratory Equipment.... 500  
Grading and Fencing .... 500--\$14,500  
Girls' Academy: Recitation Building..... 5,000  
Dormitory..... \*4,000--\$ 9,000

**AT PYENGYANG**

College Site ..... \$ 2,500  
Building ..... 10,000  
Dormitory..... 5,000  
Heating Plant..... 1,000 \$18,500  
Girls' School ..... 5,000

\*Items with a star have now been provided. .

### AT SYENCHYUN

Girls' Academy (\$1,000 provided) .....	\$ 5 000
Boys' Academy (including industrial farm).....	*15,000

### AT FUSAN

Girls' Academy (\$2,750 provided) .....	\$ 3,000
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## Land

At Kangkei, Station Site (\$440 provided).....	\$ 1,000
At Taiku, Additional Land (\$500 provided).....	3,250
At Seoul, Additional Land.....	*840

### MISCELLANEOUS

Maintenance of Medical and Educational Buildings for five years, estimated (\$2,500 provided)....	\$12,750
Land and Building for Women's Sarang, Fusan..	*800
Land and Building for Street Chapel and Book Room, Fusan.....	600
Building for Inquirers' Classes, Taiku.....	500
Water Installation, Seoul (\$625 provided).....	1,250
Completion of house site, Syenchyun .....	*100
Servants' house, Fusan.....	*150
Station fence, Chairyung.....	*300
Site and fence, Chongju Hospital.....	*485
Station fence, Chongju.....	*300
Alterations on old Boys' School, Seoul.....	*215
Propaganda expense, November 5, 1907, to August 31, 1908.....	*2,790
Propaganda expense, September 1, 1908, to close of campaign (estimated).....	3,000
Total .....	\$245,465

### STATEMENT OCTOBER 1, 1908

*The following has been raised:*

Salaries.....	\$16,250
Residences.....	34,465
Hospitals .....	10,000
Educational Buildings.....	22,750
Land .....	1,780
Miscellaneous.....	8,265
Undesignated cash on hand .....	16,369
Unpaid pledges.....	3,000
Total.....	\$112,879
Balance needed.....	\$132,586

\*Items with a star have now been provided.

# Growth of Our Mission in Korea.

1884

FIRST MISSIONARY SENT OUT

1887

Christmas Day—First Administration of the  
Lord's Supper—seven Koreans present.

	1902	1907	1908
Places of Worship.....	340	767	809
Church Buildings.....	225	523	665
Schools.....	66	344	457
Scholars .....	1,082	7,504	12,264
Baptized Christians..	5,481	15,153	19,654
Adherents .....	16,333	59,787	73,844
Native Contributions..	\$4,434	\$40,088	\$61,730

Of the Thirteen Million Koreans our Church is responsible for 6,700,000. Of this number 73,000, about one per cent., have been christianized, 6,627,000 are yet to be reached.

All communications and remittances should be sent to the KOREA PROPAGANDA COMMITTEE, PRESBYTERIAN BOARD OF FOREIGN MISSIONS, 156 Fifth Avenue, New York, but checks should be made payable to Dwight H. Day, Treasurer of the Board.